

THE LATTER-DAY SAINTS' MILLENNIAL STAR

ESTABLISHED IN 1840

"A little spiritual knowledge is a great deal better than mere opinions and notions and ideas, or even very elaborate arguments."—LORENZO SNOW.

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INTEGRITY OF THE CHURCH LEADERS

PRESIDENT HEBER J. GRANT

I AM grateful in the fact, as stated here to-day, that all great movements are founded on faith in God; and as I listened to what was said this morning I recalled the contents of a book that I read as a young man in my teens with the late Brigadier General Richard W. Young. We read it aloud together. We had listened to lectures by David McKenzie in half a dozen different wards—a continued lecture—discussing one subject after another. In the final address he said: "Now practically everything I have said to you can be found in a book entitled, 'The Cause and Cure of Infidelity,' by Dr. Nelson."

We immediately bought the book and took turns in reading it. It is a very remarkable book. Dr. Nelson had been an infidel and lacked faith in the divinity of the Bible. He heard some arguments used by people in talking against the Bible that he knew to be false. He realized that he had an immortal spirit and that although he had been an infidel and had ridiculed the Bible it was up to him to study that book. He did study and became converted beyond a shadow of a doubt that the Bible is exactly what it purports to be. For eighteen long years this man devoted his time to turning people from a lack of faith in the divine authenticity of the Bible to faith in that work.

Between meetings I have had my secretary copy from Dr. Nelson's book the only two instances in all of his eighteen years of experience where men who made a careful investigation did not become converted to the divine authenticity of the Bible. I feel that I should like to read these to you in view of the fact that it was faith in the Bible, faith in the word of James, that

led the boy Joseph Smith to go out into the woods and offer up the prayer which brought forth that wonderful manifestation which is the foundation-stone, figuratively speaking, upon which the Church is built, and which led to the accomplishments of the great pioneers whom we have been honouring here to-day.

Mr. Nelson asked a young man, who was an infidel, with whom he had become acquainted and who had a very high opinion of him—he had not met this young man for many years—if he would not read some of the books he would place in his hands. The young man promised that he would read six or eight books and afterwards the Bible with Scott's notes. Dr. Nelson said :

As nearly as I can remember the following are the books which I obtained and sent or carried to him, one as soon as he had finished the other—Alexander's Evidences, Paley's Evidences, Watson's answer to Paine, Jews' Letters to Voltaire, Horne's Introduction, Vol. 1, and Faber's Difficulties of Infidelity. Before he was entirely through with these books, he told me, with a serious face and voice, that he had something to tell me of himself that was indeed singular: "I am," said he, "in a strange condition. I will confess to you frankly and honestly that these authors have met, answered, and fairly overturned every difficulty and every objection which I had mustered and opposed to the Bible as being from God. Furthermore, I do acknowledge that I have found arguments in favour of its divine authenticity so plain and so momentous that I am unable to meet or to answer them; and yet, I do not believe. I cannot and I do not believe the Bible!" . . .

I never saw him afterwards; he went the way of all the earth. I never heard of his state of mind afterwards, whether he continued to read or not. From his conduct during our last interview, I have some hope, which I would not sell, that he may have continued his research and his meditations on these things. I have a hope from which I would not part, when I remember how candidly he confessed it when his argument was truly prostrated, that he may, before his departure, have asked the Maker of the suns to be his Redeemer. This is the history of one case where the powerful remedy, sober investigation, may have failed to cure, for aught I was able afterwards to learn.

THE BIBLE IS A DIVINE RECORD

Please remember, that after eighteen years of diligent labour, this man gives only two cases where men who would make a thorough investigation and read the books he placed in their hands did not become convinced that the Bible is a divine record, and that the teachings therein are inspired of the living God.

I had an acquaintance in boyhood days with an amiable young man, who was liberally educated. After sixteen years of separation, we met again. He had become thorough in his profession, the law, by unceasing practice. He was an unbeliever and the society with which he had commonly mingled at the bar, was of that descripton. After some long and friendly interviews, he promised me that he would read the evidences of Christianity, and I engaged to provide him with books. I had

stronger hopes of success in this case, from the fact that the law was his profession. I do not know why it is so, but it is the result of eighteen years' experience, that lawyers, of all those with whom I have examined, exercise the clearest judgment while investigating the evidences of Christianity. . . .

Concerning the man of whom I have been writing, I am unable to remember distinctly the authors he read, or how many were furnished him. I never saw him afterwards, but so arranged that certain books were put into his hand. Of one volume, I remember that I heard distinctly and accurately the result of its perusal. The book was the first volume of Horne's introduction. A brother of the bar came upon him just as he was finishing the concluding page. This friend, knowing the nature of the study which had employed him, being himself a skeptic, asked as to his impression concerning its contents. While shutting the book slowly and gravely, he made the following reply, and said no more: "Were I juror, and sworn the ordinary oath, and were you, as one of the parties to establish just this amount of evidence, nor more nor less, I should declare by my verdict, that your point was proved." I never heard from him again.

He announced that this man lost his mind. He hoped that before he left this world he might have become converted.

HIGHLY RESPECTED LEADERS

I am thankful for my personal intimate acquaintance, from the time I was a little child not yet six years of age, with Brigham Young. I know he was a man children loved, and children are splendid judges of human character. I know he was a man whom all of his associates loved and revered.

I was chosen as one of the Apostles two years after John Taylor was made president of the Church, and it became my privilege to meet with him regularly in the old Endowment House, week after week, and to be directed by him during the remainder of his presidency of the Church. I know that he was an inspired man of God, a man of undaunted courage, a man who was convinced beyond all doubt of the divine mission of the Prophet Joseph Smith and of the inspiration of Almighty God to his successors.

I rejoice in the fact that while he was president of the Apostles, and afterward president of the Church, I was intimate with Wilford Woodruff, the greatest converter of men to the Gospel the Church has ever known. There has been no one else to compare with him in that respect. He converted and baptized in eight short months in Herefordshire, England, between fifteen hundred and two thousand people. Marvelous conversions took place in the Southern States, the Fox Islands, and wherever he went. He perhaps has had more work done in the temples of the Lord during his lifetime and since his death than any other man in the Church.

I rejoice in the marvelous accomplishments of the Church during the three years that Lorenzo Snow presided over it. The Church was in great financial difficulty at the time he came to the presidency, and although he was at the advanced age of eighty-five, if I remember correctly, when he became the president. During the three years he presided over this Church, he brought financial credit to it. When he became the president we were borrowing money at ten per cent., and he so changed the status of affairs that within a short time he floated a million dollar bond issue in the Church at six per cent., and people clamoured for the bonds. They were over-subscribed—six per cent. as against ten per cent. He had one of the most wonderful and powerful individual testimonies of the divinity of the mission of Joseph Smith of all the men who have stood at the head of the Church, because of his personal acquaintance with the founder under God of this Church and the manifestations to him from God of the divinity of the mission of Joseph Smith.

I rejoice in the marvelous and wonderful labours for seventeen years of Joseph F. Smith. No man, I believe, has ever stood at the head of the Church who had the unbounded love and confidence of the people to a greater extent than had he. No greater preacher of righteousness, in my judgment, has ever occupied this stand than Joseph F. Smith.

STALWART WORKERS

I rejoice in my association with the men who were in the quorums of the Presidency and the Apostles of the Church, each and every one of them, when I came into that council. I rejoice in knowing that they were men of God and had an abiding faith in God, and that is the foundation that has caused so much to be accomplished in this country. Take men like Anthony W. Ivins' father who was willing to go again as a pioneer down into Dixie and sacrifice the opportunities he had here, and other men. I want to say that the men who were associated with Washington were marvelous and wonderful men, raised up of God to set in order this great nation of which we are a part. And as Washington was surrounded by marvelous and wonderful men, so was Joseph Smith and so also was Brigham Young. Orson Pratt was one of the greatest scripturians, one of the greatest astronomers, one of the greatest mathematicians of his day. George A. Smith was a marvelous man. Daniel H. Wells was one of the great statesmen of our nation. Heber C. Kimball was an inspired prophet of the living God.

I rejoice in those remarkable men and in the men I have been associated with who were in the Council of Twelve when I came into their quorum, each and all of them, particularly those who came in almost at the same time I did. I know of no men more devoted to God and His work than were the two men with

whom I was intimately associated, who were chosen to be Apostles two years before I was—Francis M. Lyman and John Henry Smith. I rejoice in their having representatives in the quorum of the Twelve Apostles to-day, who are giving the best that is in them for the advancement of God's work.

I rejoice in knowing that each and every man who has stood firm and faithful to the work of God from the days of the Prophet Joseph Smith, as the years came and went, has grown in knowledge, in faith and in intelligence. I rejoice that I do not know of a man or a woman who has lived the Gospel being obedient to its requirements, who has ever lost his or her faith. There is nothing truer than the statement given to us many years ago, that "to obey is better than sacrifice, and to hearken than the fat of rams."

It has been my experience, of course, to see each and every one of the fourteen men with whom I was associated when I came into the Council of Twelve pass away, and in addition I have seen eight more pass away who were in the Council of the First Presidency and the Twelve. I know of no man of greater integrity to God than Brother John R. Winder, who was chosen by Joseph F. Smith as one of his counselors in the First Presidency. From the day he embraced the Gospel in a foreign land to the day of his death, Brother Anthon H. Lund was faithful to the Church. I know of no man with greater intelligence, more devotion and greater ability to defend the truth than had Brother Lund. He had a marvelous knowledge of the Gospel.

I rejoice in that wonderful man, Brother Charles W. Penrose, than whom I know of no more eloquent defender of the faith. I rejoice in the splendid young men who have come into the quorum since I became a member of it and who have passed away, namely, Abraham H. Cannon, Owen Woodruff, Hyrum M. Smith and Orson F. Whitney. I perhaps ought not to call Brother Whitney young; he was a little older than I. But from his young manhood, as a missionary in the world to the day of his death, he had an abiding testimony of the divinity of the work in which you and I are engaged. He was ever ready and willing with pen and by voice to defend the truth and to bear witness of the divinity of the work.

THE WEST REJECTED

I think it is little less than wonderful—the remarkable testimony that was given regarding the Prophet Joseph Smith by Josiah Quincy, a man who was mayor of the great city of Boston, and at that time Boston was practically the center of financial wealth and intelligence in our country.

We heard here this morning a partial quotation from Webster.

I often quote it. I rejoice in the wonderful inspiration of God

to Joseph Smith, which proved the statements of Webster to be untrue. He said :

What do we want with this worthless area? This region of savages and wild beasts, of deserts, of shifting sands and whirl-winds of dust, of cactus and prairie dogs? To what use could we ever hope to put these great deserts or those endless mountain ranges, impenetrable and covered to their very bases with eternal snow? What can we ever hope to do with the western coast of three thousand miles, rockbound, cheerless, uninviting, and not a harbour on it? Mr. President, I will never vote one cent from the public treasury to place the Pacific Coast one inch nearer Boston than it now is.

Josiah Quincy was the mayor of Boston, and if I remember correctly, his father held that office before him. He was a young man on the reception committee that welcomed Lafayette as a guest of the people of the United States when he came to this country. He saw the Prophet Joseph Smith forty odd days before he passed away, and in his book *Figures of the Past* he said :

AN INSPIRED SERVANT OF THE LORD

It is by no means improbable that some future textbook for the use of generations yet unborn will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: "Joseph Smith the 'Mormon' Prophet." And the reply, absurd as it doubtless seems to most men now living, may be an obvious commonplace to their descendants. History deals in surprises and paradoxes quite as startling as this. The man who established a religion in this age of free debate, who was and is to-day accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavoury epithets. Fanatic, impostor, charlatan, he may have been; but these hard names furnish no solution to the problem he presents to us. Fanatics and impostors are living and dying every day, and their memory is buried with them; but the wonderful influence which this founder of a religion exerted and still exerts, throws him into relief before us, not as a rogue to be criminated, but as a phenomenon to be explained. The most vital questions Americans are asking each other to-day have to do with this man and what he has left us. . . .

A generation other than mine must deal with these questions. Burning questions they are, which must give a prominent place in the history of the country of that sturdy self-asserter whom I visited at Nauvoo. Joseph Smith, claiming to be an inspired teacher, faced adversity such as few men have been called to meet, enjoyed a brief season of prosperity such as few men have ever attained, and, finally, forty-three days after I saw him, went cheerfully to a martyr's death. When he surrendered his person to Governor Ford, in order to prevent the shedding of blood, the Prophet had a presentiment of what was before him. "I am going like a lamb to the slaughter," he is reported

to have said, "but I am as calm as a summer's morning. I have a conscience void of offense and shall die innocent."—And in addition he said: "And it shall yet be said of me—he was murdered in cold blood."

I have no theory to advance respecting this extraordinary man. I shall simply give the facts of my intercourse with him.

A fine-looking man is what the passer-by would instinctively have murmured upon meeting the remarkable individual who had fashioned the mold which was to shape the feelings of so many thousands of his fellow mortals. But Smith was more than this, and one could not resist the impression that capacity and resource were natural to his stalwart person. I have already mentioned the resemblance he bore to Elisha R. Potter, of Rhode Island, whom I met in Washington in 1826. The likeness was not such as would be recognized in a picture, but rather one that would be felt in a grave emergency.

Of all men I have met, these two seemed best endowed with that kingly faculty which directs, as by intrinsic right, the feeble or confused souls who are looking for guidance.

Please remember that Josiah Quincy was on the reception committee to welcome Lafayette to this country and he came in contact with the leading men of our nation at that time.

THE PROPHET'S FOREKNOWLEDGE

We then went on to talk of politics. Smith recognized the curse and iniquity of slavery, though he opposed the methods of abolitionists. His plan was for the nation to pay for the slaves from the sale of public lands. "Congress," he said, "should be compelled to take this course, by petitions from all parts of the country; but the petitioners must disclaim all alliance with those who would disturb the rights of property recognized by the Constitution and which foment insurrection." It may be worth while to remark that Smith's plan was publicly advocated eleven years later by one who has mixed so much practical shrewdness with his lofty philosophy. In 1855, when men's minds had been moved to their depths on the question of slavery, Ralph Waldo Emerson declared that "it should be met in accordance with the interest of the South and with the settled conscience of the North. It is not really a great task, a great fight for this country to accomplish, to buy that property of the planter, as the British nation bought the West Indian slaves." He further says that the "United States will be brought to give every inch of their public lands for a purpose like this." We, who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty would have been worthy of a Christian statesman. But if the retired scholar was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader who had committed himself, in print, as well as in conversation, to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernible in the sky, was it not a statesmanlike word eleven years earlier, when the heavens looked tranquil and beneficent?

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, OCTOBER 15, 1931

EDITORIAL

JOSEPH F. MERRILL

ELDER JOSEPH F. MERRILL has been called to fill the vacancy existing in the Council of Twelve since the death of Elder Orson F. Whitney.

Elder Merrill, who was born August 24th, 1868, comes well prepared to this exalted office in the Church of Jesus Christ of Latter-day Saints. He has been a loyal and active member and forceful defender of the restored Gospel of Jesus Christ, from his earliest years. He has filled many positions of responsibility in the Priesthood and auxiliary organizations of the Church, and has responded to every call with intelligence and assiduous industry. During the last few years he has served, with much distinction, as Commissioner of Education for the Church.

Brother Merrill was ordained in his youth to the office of a Teacher; later the offices of Elder, Seventy and High Priest were, successively, conferred upon him. At the last October conference, he was sustained and ordained an Apostle of the Lord Jesus Christ, and a member of the Council of Twelve Apostles.

Education and the training of youth have been the life-long concerns of Brother Merrill. He, himself, has enjoyed a most distinguished educational career. After completing his work in the public schools, he studied at the Universities of Utah, Michigan, Cornell, Chicago and Johns Hopkins. He graduated first from a teacher training course, then received the degrees of Bachelor of Science and Doctor of Philosophy. A few years ago, in recognition of his high service to the State, the University of Utah conferred upon him the degree of Doctor of Science. Dr. Merrill holds membership in many notable educational and scientific societies.

Dr. Merrill's educational labours have been largely in the service of the University of Utah. There he lectured on chemistry, physics and electrical engineering, at the head of a department, and was the organizer and principal, or dean, of the State School of Mines and Engineering. The preeminent position held by this school is largely due to Dr. Merrill's intelligent foresight and organizing ability.

While labouring in the presidency of the Granite Stake of Zion (for in the midst of scientific and administrative duties, he always found time for active participation in Church affairs), Brother Merrill, with his associates, was instrumental in securing the

establishment of the first Church seminary, that is, a school of religion, under Church direction, to which young men and women studying in state-supported high schools, may go for supplementary religious training. The seminary movement has now grown to be one of the most important activities of the Church.

Those who know Brother Merrill love him for his integrity to the Gospel and his firm devotion to his settled convictions. He is a capable yet modest man, kind-hearted, a sincere Latter-day Saint, ready to be used by the Lord in the unfolding of the latter-day chapter of the eternal plan of salvation. The saints will be blessed by his call to the ministry.

The missionaries and members of the European Missions congratulate Brother Merrill upon his call, and wish him joy unbounded in the labours that lie before him.—W.

INTEGRITY OF THE CHURCH LEADERS

(Concluded from page 663)

It was a statesmanlike word and it was the inspired utterance of a prophet of the living God.

The Prophet then talked of the details of government. He thought that the number of members admitted to the lower House of the national legislature should be reduced. A crowd only darkened counsel and impeded business. A member for every half million of population would be ample. The powers of the president should be increased. He should have authority to put down rebellion in a state, without waiting for the request of any governor; for it might happen that the governor himself would be the leader of the rebels. It is needless to remark how later events showed the executive weakness that Smith pointed out—a weakness which cost thousands of valuable lives and millions of treasure. . . .

Born in the lowest ranks of poverty, without book-learning and with the homeliest of all human names, he had made himself at the age of thirty-nine a power upon the earth. Of the multitudinous family of Smith, none had so won human hearts and shaped human lives as this Joseph. His influence, whether for good or evil, is potent to-day, and the end is not yet.

I have endeavoured to give the details of my visit to the "Mormon" Prophet with absolute accuracy. If the reader does not know just what to make of Joseph Smith, I cannot help him out of the difficulty. I, myself, stand helpless before the puzzle.

We can tell him how to be helped out of the difficulty, by the wonderful accomplishments of our beautiful state, by the wonderful tributes paid to the pioneers that are building upon the foundations he laid of faith in God and an individual testimony of the divinity of the work in which we are engaged.

I cannot sit down without paying a tribute to Erastus Snow, than whom I know of no more devoted servant of God, and no man more interested in the work of the Latter-day Saints.

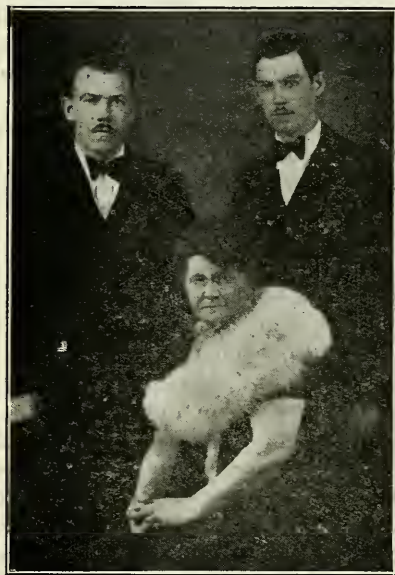
Although he lived three hundred and fifty miles from Salt Lake City, he never came to this city to a conference without coming to my home, to eat a meal in my mother's home, and inquire as to what I had been doing during the past six months. More than all the rest of the General Authorities of the Church, I am indebted to him for an individual interest and for the teachings, advice and counsel he gave to me.

May God help those of us who owe our existence here on earth to the pioneer fathers and mothers and those who built the Church in early days of hardships to be loyal, to be true and to be faithful, is my humble prayer.—Part of an address delivered in the Tabernacle, Salt Lake City, Utah, U. S. A., Sunday afternoon, at the "Covered Wagon Days" Celebration, July 26th, 1931. The remainder of this address is published in the *Millennial Star*, No. 36, Vol. 93.

THE TRUTH PREVAILS

ELDER FRANCIS E. MORRISON, SWEDISH MISSION

THE work of the Lord is progressing, people are becoming interested in the message of the restored Gospel, and children delight in attending Sunday School in the Swedish Mission. However, the adversary is active here as elsewhere.



Missionaries and Member
Swedish Mission

An atheist came in Kramfors, which is in the county of Adalen, Sweden, amidst people who are oppressed on account of misfortunes and economic conditions, tearing apart the Bible and denying that nothing of a divine source exists or ever has existed. This infidel not only gave his degrading lectures in Kramfors, but all over the county of Adalen.

We, the missionaries, were challenged publicly by him to a debate, and inasmuch as it was a public challenge we could do nothing but accept it. Elder Joseph W. Coles and I were the ones chosen to meet him. Our subject was:

"Is the Christian Religion of Divine or Human Source." Naturally, we defended the divinity of Christianity.

When the time came for the widely advertised debate, the rented hall was filled with three hundred persons. We were placed on the left-hand side of a high stage, the most conspicuous place, with Albertins—the atheist and opponent—on our left. A chairman conducted affairs. The debate lasted three hours, each speaker being allotted fifteen minutes a period. We had arrived in good cheer and in a fearless mood knowing that the Lord would assist us; for we all, missionaries and saints, had fasted and prayed.

The first half of the debate Albertus had the audience on his side and received their applause, but things changed the last half—we had won the good-will of the audience as well as their applause. Every time we spoke we gave powerful testimonies that God lives and has again revealed Himself to mankind, and at the same time we showed the people the Book of Mormon, Doctrine and Covenants and the Pearl of Great Price, telling them that we had proof for our claims and that Albertus had nothing with which to prove his arguments. We gave all present a cordial invitation to attend a meeting to be held the following day, and told them that we would explain “where we came from, why we are here on the earth, where we go after we die, and the divine source of the Book of Mormon.”

It was observed that Albertus (the atheist) was very nervous throughout the debate and quietly left afterwards, while his opponents, the “Mormon” missionaries, received the applause and good-will of the audience.

The day following, the scheduled meeting was held in Sister Mandis Erlandsson's theatre, which she had offered us during the debate. The large audience listened attentively as we explained the principles of the Gospel to them.

Due to the fact that Albertus, the atheist, had traveled throughout the county of Adalen and had lectured in all of the theatres where Sister Mandis Erlandsson holds her picture shows, this good sister expressed the desire that some one go on a lecture tour in the different places and preach the Gospel. Permission to do this was received from our Mission President, Gideon N. Hulterstrom. Elder Coles assisted me on the tour.

This good sister, who is known among the missionaries and saints here in Sweden for the big sacrifices she makes for the furtherance of the Gospel, again made a great sacrifice. She arranged the preaching tour for us, rented and paid for the halls, printed posters and had them distributed in the distant places from Kramfors. Besides this, she left her business in the hands of strangers and drove us in her car to the respective places where we gave the lectures. Only one with a strong testimony of the truthfulness of the Gospel would make such a sacrifice.

As a result of our tracting and lecture tour, we held eighteen

meetings, six hundred and forty-one persons heard the Gospel message, twelve copies of the Book of Mormon, four other books and four hundred and fifty-three pamphlets were sold and two thousand tracts distributed.

Since much seed has been sown by our tracting and lecture tour in the county of Adalen, we have hopes of a harvest in the near future. We ascribe all the honour and glory to our Heavenly Father who has in a powerful way assisted us in spreading the Gospel message.

THE WELSH "MORMONS"

D. J. L. L. DAVIES, LECTURER ON GOVERNMENT AT THE UNIVERSITY OF WALES, ABERYSTWYTH, SOUTH WALES

HAVING heard so much about the Latter-day Saints around the district where I was born, Carmarthenshire, South Wales, from which district many people were converted and migrated to the Far West, the gathering home of the saints; and having heard that other converts failed to go, lacking means, also courage to face the dangers of the desert wilderness and stayed at home, but remained loyal and faithful to their Church, I was curious to know more about these people and also to meet these peculiar people, the Pioneers of Utah, particularly some of my country people in Salt Lake City.

I was not disappointed in my visit. The Welsh people are active and are taking part among the leaders in the ideas, the modern life and future of Utah in extending a warm welcome to all visitors from Wales. . . . Freedom is given to enter all buildings other than the Temple, but only faithful saints are permitted to enter there.

The Prophet Joseph Smith was founder of this peculiar religion and brought forth the Book of Mormon containing a history of Christ's visit to the Red Indians after His ascension.

The saints suffered much persecution on account of their faith. The Prophet and his brother Hyrum were slain, but they were resigned to their fate and left this world of pain and oppression like our fathers in the ancient times.

The saints traveled for many months over the long, dreary desert, suffering its perils, dangers, hunger and fatigue. The end came in sight. The Great Salt Lake came to view and on seeing it, President Brigham Young said, "This is the place." It would be difficult to describe a more undesirable place to settle, but through perseverance, strong courage, and determination, the saints prospered; they erected homes; they plowed and sowed seed, and when it began to give forth its strength and yield crops, locusts and crickets came. The saints fought these ravenous insects night and day, but failed to diminish them. They were

about discouraged; hope was almost gone when Providence came to their rescue. They saw a dark clond arriving which proved to be sea gulls from the islands of the lake. These gulls devoured the locusts for days before they were destroyed. From that day, these birds have been sacred birds to the "Mormons." Anyone killing them is punished by the laws of Utah.

There is no singing to be heard anywhere in America equal to the congregational singing in the Tabernacle, Salt Lake City, on Sunday afternoon. I am sure that the enthusiasm and spirit from Wales followed the Welsh people to Utah. I noticed the Welsh spirit very plainly there, but why wonder? A. Cynno, a Welshman from Pecader, Carmarthenshire, was conductor of the Tabernacle choir and one of the leading musicians for half a century.

The city of Salt Lake is a monument worthy to the memory and lives of Brigham Young and his company. They believed their religion would flourish, and in founding the city they had a vision of the future. The Tabernacle was erected to hold thousands when the "Mormons" were only a few hundred people. Who but they could imagine that the Tabernacle would be filled every Sunday afternoon.

Many large cities are suffering from an overcrowded population, but not so in Salt Lake. Brigham Young took care that the streets were straight and half a hundred yards wide.

I can assure any Welshman, that in visiting Salt Lake City he will be sure of a welcome and will meet with many of his country people, who will be ready to recite to him the history of the city which they have done so much to aid in its growth. If he cannot swim he can go and take a bath in the lake without danger. Do his best, it will be impossible for him to sink, because the water is full of salt. But yet, I advise him to keep his head above the face of the water.—Published in a May, 1931, issue of *Y Ford Gron* (*The Round Table*), a popular monthly of Wales and the Welsh people throughout the world, translated from the Welsh language by Elder Evan Arthur.

DOINGS IN THE SWISS-GERMAN MISSION

THE GOSPEL is being preached effectively in the Swiss-German Mission, causing many people to become interested in the message of the restored Gospel of the Lord. The hand of the Lord has been made manifest in the furtherance of the Gospel and in the conversion of many worthy persons in this mission. President Lawrence S. Bee, Ruhr District, reports that recently, a group of the saints in Dortmund, Rhur District, held a baptismal service, at which seven converts were baptized.

A group of thirteen young men in the Dortmund Branch have

been organized into an "M" men organization, and are taking an active part in all of the meetings.

The social requirements of life are not being neglected; for in the Dortmund Branch a cleverly arranged entertainment was held on September 18th, where seventy members and their friends partook of social enjoyments. The music was produced by the branch's own eight piece orchestra.

During the short period of two months in Wanne-Eickel, Ruhr District, the attendance at the meetings of twelve to fifteen friends has been raised to forty-three. The Lord is touching the hearts of the honest in heart and they are recognizing the truth.

The deacons of Essen, Ruhr District, recently celebrated their second birthday. They had full charge of the interesting program which included numbers from the members of the quorum.

The entertainment activities in connection with the auxiliary organizations are most effective means of preaching the Gospel. The new dramatic movement in the District has created new offices, and considerable interest in the M. I. A. work. The Mutual Improvement work is the very thing that the German people need, for many tragedies abound among them, which could be avoided if people were actively engaged in such a worthy work.

The Basel Branch reports that a true spirit of the Gospel exists among the young folk in the Swiss-German Mission, causing many of them to start out in life properly by marrying within the Church. In this Branch, there are six of the brethren who have betrothed six of the sisters. This union of the brethren and sisters is desirable and is certain to bring happiness to them.

SHEFFIELD DISTRICT CONFERENCE

THE saints and their friends in attendance at the Sheffield District Conference will long remember the spirited and successful occasion of Sunday, September 27th.

The Conference convened in the Sheffield Chapel, Sheffield, where a rich influence of brotherly love prevailed as the members and their friends mingled and worshipped together. Each session was characterized by the appropriate theme, "Zion Arise."

During the morning session a rich outpouring of the Spirit of the Lord was enjoyed by those present in receiving instructions for the Priesthood and Auxiliary work from Mission President A. William Lund, Patriarch James H. Wallis, Sister Josephine B. Lund, President of the British Mission Relief Society, and Sister Elizabeth T. Wallis. At the afternoon session a beautiful pageant, "Salvation for the Dead," was portrayed in an impressive and sacred manner. The participants in the pageant appealed to the congregation, in a spirit which is exclusive to those who bear personal testimony, to more diligently seek out the genealogies and do the Temple work for their ancestors.

The faith-promoting climax of the Conference came in the evening session when Patriarch Wallis and President Lund instructed and edified the large assembly of over two hundred souls. Instrumental and vocal selections of exceptional talent were enjoyed by all present, and the chapel fairly rang as the congregation stood to voice its enthusiasm in the appropriate and beautiful hymn, "How Firm a Foundation."

There were ninety-two members of the District who were recommended for patriarchal blessings, but only fifty-eight blessings were given by Patriarch Wallis, due to the fact that there was no time to give any more. Arrangements will be made to give them later.

An inspirational Elders' meeting was held Monday morning, following the Conference, and extended until late afternoon. President and Sister Lund, and Patriarch and Sister Wallis encouraged the missionaries and exhorted them to be diligent and faithful in the work of the Lord.

The following were among those in attendance: British Mission President and Sister A. William Lund and their two daughters, Gwendolyn and Ruth, of the British Mission Office; Elder James H. Wallis, Patriarch of the European Mission, and Sister Elizabeth T. Wallis; Elder Welden C. Roberts, of the European Mission Office; District President James C. Rawlinson and Elders W. Cleon Skousen, Howard L. Armstrong, H. Vernon Clegg, Dix W. Price, Ersel P. Platt, Rulon D. Newell and Russell S. Ellsworth, all of the Sheffield District; Percy L. Matthews, of the London District; President Junius E. Driggs, Manchester District; President Karl C. Durham, Hull District; President Albert W. Hormon, Nottingham District; President Orrin W. Astle, Birmingham District, and Elder William Bailey, Leeds District.

ELDER W. CLEON SKOUSEN, District Clerk.

FROM THE MISSION FIELD

Branch Conferences: Of the Handsworth Branch, Birmingham District, held on September 27th. The theme of the Conference, "The Last Dispensation," was well developed, repaying those present a hundred-fold for attending. District President Orrin W. Astle, and Elders Clyde B. Crow and W. Lamar Phillips were among those present.

Of the Scunthorpe Branch, Hull District, held on September 6th. The theme, "Creation," was explained by the Sunday School children in the afternoon session, and was an appropriate subject for the evening session. It was a day of rejoicing for the saints and their friends. President Karl C. Durham and Elder S. Albert Smith were in attendance.

Of the Gainsborough Branch, Hull District, held on September 13th. The theme, "Word of Wisdom," was beautifully portrayed to the large

group of children present at the Sunday School session. This same theme made the evening session an inspirational meeting. President Karl C. Durham and Elder Wendell W. Taylor were in attendance.

Of the Hull Branch, Hull District, held on September 20th. At both of the well attended sessions, the theme, "Service to Others," was forcefully developed to the attentive audience. President Karl C. Durham, and Elders Clarence R. Ellsworth, John Bunderson and Robert L. Bridge were in attendance.

Of the Blackburn Branch, Liverpool District, held on September 13th. The program in the afternoon session was interestingly given by the juvenile members. An abundance of the spirit of the Lord characterized the evening session, of which many members and their friends were the partakers. Among those who attended were President Gordon B. Taylor and Elder James E. Bell.

Of the Burnley Branch, Liverpool District, held on September 20th. The Sunday School children beautifully presented the theme, "Make Ready the Way," in song and in verse. The well attended evening session was inspirational to the saints and their friends. President Gordon B. Taylor, and Elders Milton S. Musser and Hyrum W. Eckersley were in attendance.

Of the Preston Branch, Liverpool District, held on September 27th. The afternoon session depicted what the Sunday School is doing in "Making Ready the Way" for the second coming of the Saviour. Several talks were given on the same theme during the evening session to a large attentive audience. In attendance were President Gordon B. Taylor and Elder Paul B. Larsen.

Of the Shildon Branch, Newcastle District, held on September 27th. The theme of the Conference was "The Restoration." At the afternoon session the Sunday School children presented the program, showing in song and verse the coming forth of this latter-day work. The evening session was likewise successful. Among those present were President Leo E. Bevan and Elder Clarence A. England.

Of the Leicester Branch, Nottingham District, held on September 20th. The theme, "Thanksgiving," was very appropriate. The beautifully decorated hall, tables heaped with the harvest contents, and the well presented program gave real joy to all who were present. President Albert W. Hornan and Elder Osborne M. Vance were in attendance.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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